



MANO
(Emotional intellect)
&
Yoniso Manasikaroti

(All the suttas below have parallels in the Chinese, Sanskrit, and/or Tibetan texts)

Mano (manas) is the locus of the intellectualisation of an emotional affect. It is the locus of the conscious subjective aspect of feelings or emotions.

"There has arisen in me what is agreeable, there has arisen what is disagreeable, there has arisen what is both agreeable and disagreeable."

"Uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ."

MN 152

Sanskrit रन्नाप manāpa [mana_āpa] means lit. "reach the manas".

So what is agreeable (manāpa,) or disagreeable (amanāpaṃ), or both (manāpāmanāpa,) seems to be related to "reaching the mano".

When the mano is uplifted by delight [through seclusion in the internal, like in anapanasati] , the body becomes tranquil. One tranquil in body experiences pleasure. The citta of one who is pleasurable becomes concentrated (more "citta-like").

Pīti manassa kāyo passambhati. Passaddhakāyo sukhaṃ vedayati Sukhino cittaṃ samādhīyati.

SN 47.10

"How many days can one practise the ascetic life

If one does not rein in one's citta?

One would founder with each step

Under the control of one's intentions.

"Katihaṃ careyya sāmāññaṃ,

cittañce na nivāraye;

*Pade pade visīdeyya,
saṅkappānaṃ vasānugoti.*

“Drawing in the **mano’s thoughts**

As a tortoise draws its limbs into its shell,
Independent, not harassing others, fully quenched,
A bhikkhu would not dispute with anyone.”

*Kummova aṅgāni sake kapāle,
Samodahaṃ bhikkhu **manovita**ke;
Anissito aññamaheṭṭhayāno,
Parinibbuto nūpavadeyya kañcī”ti.*

SN 1.17 .

“Those who are well restrained
In body, speech, and mano.

*Ye ca kāyena vācāya,
manasā ca susaṃvutā*

SN 4.3 .

Having attended to the idea of (viz. intellectualising the conscious subjective emotional aspect of) rising.

Uṭṭhānasaññaṃ manasi karitvā

SN 4.7 .

And those bhikkhus were listening to the Dhamma with eager ears, turning their mano to it, as a matter of vital concern, applying their whole cittas to it.

*Te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṃ
suṇanti.*

SN 4.16 . SN 8.6 .

Then Mara’s daughters—Taṇha, Arati, and Raga—approached the Blessed One and said to him: “We serve at your feet, ascetic.” But the Blessed One did not turn his mano towards it (did not intellectualise the conscious subjective emotional aspect of it), as he was liberated in

the unsurpassed extinction of acquisitions.

*Atha kho taṇhā ca aratī ca ragā ca māradhītaro yena bhagavā tenupasaṅkamiṃsu;
upasaṅkamtīvā bhagavantam etadavocum: “pāde te, samaṇa, paricāremā”ti. Atha kho
bhagavā na manasākāsi, yathā tam anuttare upadhisāṅkhaye vimutto.*

SN 4.25 .

"If, O Sakka, for some reason
Intimacy with anyone should arise,
The wise man ought not to stir his mano
With compassion towards such a person.

*Yena kenaci vaṇṇena,
saṃvāso sakka jāyati;
Na tam arahatī sappañño,
manasā anukampitum.*

"But if with a mano clear and pure
He gives instructions to others,
He does not become fettered
By his compassion and sympathy.

*"Manasā ce pasannena,
yadaññāmanusāsati;
Na tena hoti saṃyutto,
yānukampā anuddayā”ti.*

SN 10.2 .

Lust and hatred have their source here;
From this spring discontent, delight, and terror;
Having arisen from this, the **mind's thoughts**
[Toss one around] as boys toss up a crow.

*Rāgo ca doso ca itonidānā,
Aratī ratī lomahaṃso itojā;
Ito samuṭṭhāya manovītakā,
Kumārakā dhaṅkamivossajanti.*

SN 10.3 .

Listen to that and turn your mano towards it thoroughly, I will speak.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāssissāmī'ti.

(taṃ suṇāhi, sādhukaṃ manasi karoḥi; bhāssissāmī'ti - SN 21.10)

SN 12.1 .

Engaged in a quest [guided by] non-ill will, the instructed noble disciple conducts himself rightly in three ways-with body, speech, and mano.

Abyāpādapariyesanaṃ, bhikkhave, pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjatikāyena, vācāya, manasā.

SN 14.12 .

Therefore, Kassapa, you should train yourself thus:

"Whenever I listen to any Dhamma connected with the wholesome, I will listen to it with eager ears, turning my mano towards it, as a matter of vital concern, applying my whole citta to it.

Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ:

“yaṃ kiñci dhammaṃ suṇissāmi kusalūpasamhitam sabbam taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇissāmī’ti.

SN 16.11 .

Then, friends, with the subsiding of thought and examination, I entered and dwelt in the second jhana, which . . . has rapture I entered and dwelt in the second jhana, which has rapture and happiness born of concentration. While I dwelt therein, perception and productions of mano, associated with thought, assailed me.

So khvāhaṃ, āvuso, vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihariṃ. Tassa mayhaṃ, āvuso, iminā vihārena viharato vitakkasahagatā saññā manasikārā samudācaranti.

SN 21.1 .

Yet he is covetous - inflamed by lust for sensual pleasance - with a mind (citta) full of enmity - with emotional intentions (mana-saṅkappo) corrupted by hate - negligent about the **obtention**

[of (a free) citta] - lacking clear comprehension - not well set (located, settled [in citta]) - (with a) scattered-mind (citta) - loose in his/her sense faculties.

So ca hoti abhijjhālu kāmesu tibbasārāgo byāpannacitto paduṭṭhamanasaṅkappo muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo.

SN 22.80 .

Important Note:

Here sati come from स्मृ *smṛ*, as the vario lectio (v.l.) for √ spr = gain, win RV. TS. Br. TUp.
Or even सति *sati* = साति *sāti* = सन्ति *santi* = gaining, obtaining , acquisition (RV.)

Sati as "obtention", "acquisition". (In this case, the process of acquisition of a (free) citta, through samadhi).

"Now what is seen, heard, sensed, known, attained, sought after, concretized about, by the the mano - is that permanent or impermanent?"

Yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭṭhaṃ manasā tampi niccaṃ vā aniccaṃ vā"ti?

SN 24.3 .

The arising, continuation, production, and manifestation of the ear ... of the nose ... of the tongue ... of the body ... of the mano, is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

Yo sotassa uppādo ṭhiti ... pe ... yo ghānassa uppādo ṭhiti ... yo jivhāya uppādo ṭhiti ... yo kāyassa uppādo ṭhiti ... yo manassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo.

SN 26.1 .

At Savatthi. "Bhikkhus, desire and lust for the eye is a corruption of the citta. Desire and lust for the ear ... for the nose ... for the tongue ... for the body ... for the mano, is a corruption of the citta.

"Yo, bhikkhave, cakkhusmiṃ chandarāgo, cittasseso upakkilesa. Yo sotasmim chandarāgo, cittasseso upakkilesa. Yo ghānasmim chandarāgo, cittasseso upakkilesa. Yo jivhāya chandarāgo, cittasseso upakkilesa. Yo kāyasmim chandarāgo, cittasseso upakkilesa. Yo manasmim chandarāgo, cittasseso upakkilesa.

When a bhikkhu has abandoned the mental (citta) corruption in these six cases, his citta inclines to renunciation. A citta fortified by renunciation becomes efficient in regard to those things that are to be realized by direct knowledge. "

Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkilesa pahīno hoti, nekkhammaninnañcassa cittaṃ hoti. Nekkhammaparibhāvitam cittaṃ kammaniyam khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.

SN 27.1

Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion (disenchantment) towards the eye, revulsion towards the ear, revulsion towards the nose, revulsion towards the tongue, revulsion towards the body, revulsion towards the mano.

Experiencing revulsion, he becomes dispassionate. Through dispassion it is liberated. When it is liberated there comes the knowledge: 'it is liberated'.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati, ghānasmimpi nibbindati, jivhāyapi nibbindati, kāyasmimpi nibbindati, manasmimpi nibbindati.

Nibbindam virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇam hoti.

SN 35.1 .

The mano is impermanent, both of the past and the future, not to speak of the present.

Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards the mano of the past; he does not seek delight in the mano of the future; and he is practising for revulsion towards the mano of the present, for its fading away and cessation."

Mano anicco atītānāgato; ko pana vādo paccuppannassa.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ manasmiṃ anapekkho hoti; anāgataṃ manam nābhinandati; paccuppannassa manassa nibbidāya virāgāya nirodhāya paṭipanno hoti”ti.

SN 35.7 .

"Bhikkhus, I set out seeking the gratification in the mano. Whatever gratification there is in the mano - that I discovered. I have clearly seen with wisdom just how far the gratification in the mano extends.

"Bhikkhus, I set out seeking the danger in the mano. Whatever danger there is in the mano - that I discovered. I have clearly seen with wisdom just how far the danger in the mano extends.

"Bhikkhus, I set out seeking the escape from the mano. Whatever escape there is from the mano - that I discovered. I have clearly seen with wisdom just how far the escape from the mano extends.

Manassāhaṃ, bhikkhave, assādapariyesanaṃ acarim̐. Yo manassa assādo tadajjhagamaṃ.

Yāvatā manassa assādo paññāya me so sudiṭṭho.

Manassāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim̐. Yo manassa ādīnavo tadajjhagamaṃ.

Yāvatā manassa ādīnavo paññāya me so sudiṭṭho.

Manassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim̐. Yaṃ manassa nissaraṇaṃ tadajjhagamaṃ.

Yāvatā manassa nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ.

SN 35.15 .

Bhikkhus, if there were no gratification in the mano, beings would not become enamoured with it; but because there is gratification in the mano, beings become enamoured with it. If there were no danger in the mano, beings would not experience revulsion towards it; but because there is danger in the mano, beings experience revulsion towards it. If there were no escape from the mano, beings would not escape from it; but because there is an escape from the mano, beings escape from it.

No cedaṃ, bhikkhave, manassa assādo abhaviṣṣa, nayidaṃ sattā manasmiṃ sārājjeyyuṃ.

Yasmā ca kho, bhikkhave, atthi manassa assādo, tasmā sattā manasmiṃ sārājjanti. No

cedaṃ, bhikkhave, manassa ādīnavo abhaviṣṣa, nayidaṃ sattā manasmiṃ nibbindeyyuṃ.

Yasmā ca kho, bhikkhave, atthi manassa ādīnavo, tasmā sattā manasmiṃ nibbindanti. No

cedaṃ, bhikkhave, manassa nissaraṇaṃ abhaviṣṣa, nayidaṃ sattā manasmā nissareyyuṃ.

Yasmā ca kho, bhikkhave, atthi manassa nissaraṇaṃ, tasmā sattā manasmā nissaranti.

SN 35.17 .

Further, Upavana, having cognized a mental phenomenon with the mano, a bhikkhu experiences the mental phenomenon without experiencing lust for the mental phenomenon. He understands that lust for mental phenomena does not exist internally thus: 'There is in me no lust for mental phenomena internally.' Since that is so, Upavana, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise."

Puna caparaṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya dhammappaṭisaṃvedīhi kho

hoti, no ca dhammarāgappaṭisaṃvedī.

Asantañca ajjhattaṃ dhammesu rāgaṃ ‘natthi me ajjhattaṃ dhammesu rāgo’ti pajānāti. Yaṃ taṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya dhammappaṭisaṃvedīhi kho hoti, no ca dhammarāgappaṭisaṃvedī.

Asantañca ajjhattaṃ dhammesu rāgaṃ ‘natthi me ajjhattaṃ dhammesu rāgo’ti pajānāti. Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti, akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi”ti.

SN 35.70 .

Seeing thus, the instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with the ear, disenchanted with the nose, disenchanted with the tongue, disenchanted with the body, disenchanted with the mano.

Evam passaṃ, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati ... pe ... manasmimpi nibbindati.

SN 35.75 .

[Friend Channa, what have you seen and directly known in the eye, , ... in the ear ...] in the mano, in mano-consciousness, and in things cognizable with mano-consciousness, that you regard them thus: ‘This is not mine, this I am not, this is not my self’?”

Manasmim, āvuso channa, manoviññāṇe manoviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya maṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassasi”ti?

SN 35.87 .

He would not conceive (of being?) the mano;
he would not conceive in the mano;
he would not conceive from (by way of,) the mano;
he would not conceive “The mano is mine.”
he would not conceive mano-object;
he would not conceive in touch;
he would not conceive from mano-object;
he would not conceive “Mano-object is mine.”
he would not conceive mano-consciousness;

he would not conceive in mano-consciousness;
he would not conceive from mano-consciousness;
he would not conceive “Mano-consciousness is mine.”
he would not conceive mano-contact;
he would not conceive in mano-contact;
he would not conceive from mano-contact;
he would not conceive “Mano-contact is mine.”

And as to whatever that here arises dependent on mano-contact, whether it is felt as pleasant,
or painful, or neither pleasant nor painful,

*manaṃ na maññeyya,
manasmiṃ na maññeyya,
manato na maññeyya,
mano meti na maññeyya;
dhamme na maññeyya*

... pe ...

mano viññāṇaṃ

... pe ...

manosamphassaṃ

... pe ...

*yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi na maññeyya, ...*

Thus not conceiving anything, he clings not to anything in the world.

Not clinging, he is not agitated.

Not agitated, he himself personally attains nirvana.

So evaṃ amaññamāno na kiñcipi loke upādiyati.

Anupādiyaṃ na paritassati.

Aparitassaṃ paccattaññeva parinibbāyati.

SN 35.90 & 91 .

Note that "amaññamāno" establishes the conceiving (cf. maññana,) in the mano.

Having seen a form with mindfulness muddled, Turning the mano towards the pleasing sign,
One experiences it with infatuated citta,
And remains tightly holding to it.

Rūpaṃ disvā sati muṭṭhā,

Piyaṃ nimittaṃ manasi karoto;

Sārattacitto vedeti

Tañca ajjhosa tiṭṭhati.

SN 35.95 .

[Further, bhikkhus, when a bhikkhu has seen a form with the eye, ..., ear,] ... cognized a mental phenomenon with the mano, there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu tolerates them and does not abandon them, dispel them, put an end to them, and obliterate them, he should understand this thus: 'I am declining away from wholesome states. For this has been called decline by the Blessed One.'

... manasā dhammaṃ viññāya uppajjanti pāpakā akusalā sarasaṅkappā saṃyojaniyā. Tañce bhikkhu adhvāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, veditabbameva, bhikkhave, bhikkhunā: 'parihāyāmi kusalehi dhammehi'. Parihānañhetva vuttaṃ bhagavatāti.

SN 35.96 .

When there is the (eye, ear, ...) mano, by clinging to the mano, by adhering to the mano, the thought occurs: 'I am superior' or 'I am equal' or 'I am inferior.'

Manasmiṃ sati manaṃ upādāya manaṃ abhinivissa seyyohamasmīti vā hoti, sadisohamasmīti vā hoti, hīnohamasmīti vā hoti.

SN 35.108 .

[The eye ... The ear ... The nose ... The tongue ... The body ...] The mano is that in the world by which one is a perceiver of the world, a conceiver of the world.

[Cakkhunā ... Sotena ... ghānena ... jivhāya ... Kāyena] ... manena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī.

SN 35.116 .

'My mind (citta = feeling + perception + intention) may often stray towards those five cords of sensual pleasure...

Yame pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā ...

you should practise diligence, mindfulness, and guarding of the mind (citta) in regard to those five cords of sensual pleasure...

Therefore, bhikkhus, that field of (sensory) experience should be understood, where [the eye ceases and perception of forms fades away, the ear ceases ..., ... ,] the mano ceases and perception of mental phenomena fades away. That field of (sensory) experience should be understood.”

Tasmātiha, bhikkhave, se āyatane veditabbe [yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati;...;] yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe”ti.

SN 35.117 .

Seeing thus, Rahula, the instructed noble disciple experiences revulsion towards [the eye ..., the ear...,] the mano, revulsion towards phenomena (dhamma), revulsion towards mano-consciousness, revulsion towards mano-contact; revulsion towards anything included in feeling, perception, volitional formations, and consciousness arisen with mano-contact as condition.

Evaṃ passaṃ, rāhula, sutavā ariyasāvako [cakkhusmimpi nibbindati, ...,] manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ tasmimpi nibbindati.

SN 35.121 .

Having cognized a mental phenomenon with the mano, do not grasp its attributes and features. Since, if you leave the mano faculty (influence/power) unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the mano faculty, undertake the restraint of the mano faculty.’

(Idem with eye, ear, etc.)

Manasā dhammaṃ viññāya mā nimittaggāhino ahuvattha, mānubyañjanaggāhino. Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjatha.

SN 35.127 .

Having cognized a mental phenomenon with the mano, a bhikkhu understands an agreeable one thus ... a disagreeable one thus ... one that is a basis for equanimity thus: 'Such it is!' There is mind-consciousness, and in dependence on a contact to be experienced as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling.

SN 35.130 .

Having seen a form with the eye, ...Having heard a sound with the ear ..., etc... having cognized a mental phenomenon with the mano, someone is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up the acquisition (sati) of (his/her own) body ... cease without remainder.

It is in such a way, brahmin, that one is 'with sense doors guarded.'"

Cakkhunā rūpaṃ disvā ... Sotena saddaṃ sutvā ... ghānena gandhaṃ ghāyitvā ... jivhāya rasaṃ sāyitvā ... kāyena phoṭṭhabbaṃ phusitvā ... manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati, appamāṇacetaso tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

Evaṃ kho, brāhmaṇa, guttadvāro hotī"ti.

SN 35.132 .

Udayi: "The arahants maintain that when the mano exists there is pleasure and pain, and when the mano does not exist there is no pleasure and pain."

Udayi: "Manasmiṃ sati arahanto sukhadukkhaṃ paññāpenti, manasmiṃ asati arahanto sukhadukkhaṃ na paññāpenti"ti.

SN 35.133 .

The mano is not the fetter of mental phenomena nor are mental phenomena the fetter of the mano but rather the desire and lust that arise there in dependence on both: that is the fetter there.

(Idem with eye, ear, etc.)

Na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

Since the mano is not the fetter of mental phenomena nor are mental phenomena the fetter of the mano—but rather the desire and lust that arise there in dependence on both is the fetter there—the living of the holy life is discerned for the complete destruction of suffering.

The Blessed One cognizes a mental phenomenon with the mano, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in citta.

SN 35.232 .

When there is no mano, no pleasure and pain arise internally with mano-contact as condition.

Manasmim̐ asati manosamphassapaccayā nuppajjati ajjhataṃ sukhaṃ dukkhaṃ”ti.

SN 35.236 .

And how, friends, is one uncorrupted?

Having cognized a mental phenomenon with the mano, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He fetches with distinction, the attended acquisition of the body (what [really] belongs to Kā [bliss, etc.]), with a measureless citta (*not restricted by mano*), and he understands as it really is that liberation of citta, liberation by discernment, wherein those evil unwholesome states cease without remainder.

Kathañcāvuso, anavassuto hoti? Idhāvuso, bhikkhu manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

(Idem with eye, ear, etc...)

SN 35.243 .

Struck in the mano by agreeable and disagreeable mental phenomena. If that uninstructed worldling sets his citta upon future renewed existence, then that senseless man is struck even still more thoroughly, just like the sheaf of barley struck by the seventh flail.

SN 35.248 .

Since I am restrained in body, speech, and mano, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heavenly world: [As he reflects thus] gladness is born. When one is gladdened, rapture is born. When the mano is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The citta of one who is happy becomes concentrated (more "like").

This, headman, is samādhī (placing oneself in citta,) based upon the Dhamma. If you were to obtain the placing of yourself in citta, then you might abandon that state of perplexity.

Yaṃ camhi kāyena saṃvuto vācāya saṃvuto manasā saṃvuto, yañca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmī'ti. Tassa pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pītimanassa kāyo passambhati. Passaddhakāyo sukhaṃ vedayati. Sukhino cittaṃ samādhīyati.

Ayaṃ kho, gāmaṇi, dhammasamādhī. Tatra ce tvaṃ cittasamādhīṃ paṭilabheyyāsi, evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi'ti.

SN 42.13 (note: parallel in MA)

Whatever mental phenomenon one cognizes with the mano is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

(idem with eye, ear, etc.)

yaṃ kiñci manasā dhammaṃ vijānāti, aniṭṭharūpaññeva vijānāti no iṭṭharūpaṃ; akantarūpaññeva vijānāti no kantarūpaṃ; amanāparūpaññeva vijānāti no manāparūpan'ti.

SN 56.43 .

Therefore, friend Channa, this teaching of the Blessed One ought to be thoroughly and constantly turned towards with the mano):

"For one who is dependent there is wavering; for one who is independent there is no wavering. When there is no wavering, there is tranquillity; when there is tranquillity, there is no inclination; when there is no inclination, there is no coming and going; when there is no coming and going, there is no passing away and being reborn; when there is no passing away and being reborn, there is neither here nor beyond nor in between the two."

Tasmātiha, āvuso channa, idampi tassa bhagavato sāsanaṃ niccakappaṃ sādhukaṃ manasi kātabbaṃ:

"Nissitassa calitaṃ, anissitassa calitaṃ natthi. Calite asati passaddhi hoti. Passaddhiyā sati nati na hoti. Natiyā asati āgatigati na hoti. Āgatigatiyā asati cutūpapāto na hoti. Cutūpapāte

asati nevidha na huraṃ na ubhayamantarena."

SN 35.87 .

Note: Kātabba - grd. of karoti.

<i>Nissitassa</i>	<i>dependent</i>
<i>Calita</i>	<i>wavering</i>
<i>Passaddhi</i>	<i>tranquility</i>
<i>Nati</i>	<i>inclination</i>
<i>Āgatigatiyā</i>	<i>coming and going</i>
<i>Cutūpapāto</i>	<i>passing away and being reborn</i>
<i>Here</i>	<i>vidha</i>
<i>Beyond</i>	<i>huraṃ</i>
<i>In between the two</i>	<i>ubhayamantarena</i>

Let me turn the mano, only to this: So the mano is impermanent, phenomena are impermanent, mano-consciousness is impermanent, mano-contact is impermanent, whatever feeling arises with mano-contact as condition ... that too is impermanent.'

Handāhaṃ idameva manasi karomi - iti mano anicco, dhammā aniccā, manoviññāṇaṃ aniccaṃ, manosamphasso anicco, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ".

SN 35.235 .

“Bhikkhus, I will teach you the origination and the passing away of the four establishments of sati (acquisition the establishment/samadhi [of citta]) . Listen to that.

“And what, bhikkhus, is the origination of the body? With the origination of nutriment there is the origination of the body. With the cessation of nutriment there is the passing away of the body.

“With the origination of contact there is the origination of feeling. With the cessation of contact there is the passing away of feeling.

“With the origination of name-and-form there is the origination of mind. With the cessation of name-and-form there is the passing away of mind.

“With the origination of producing with the mano (sensorily & emotionally), there is the origination of phenomena. With the cessation of producing with the mano (sensorily & emotionally) there is the passing away of phenomena.”

Catunnaṃ, bhikkhave, satipaṭṭhānānaṃ samudayañca atthaṅgamañca desessāmi. Taṃ suṇātha.

Ko ca, bhikkhave, kāyassa samudayo? Āhārasamudayā kāyassa samudayo; āhāranirodhā kāyassa atthaṅgamo.

Phassasamudayā vedanānaṃ samudayo; phassanirodhā vedanānaṃ atthaṅgamo.

Nāmarūpasamudayā cittaṃ samudayo; nāmarūpanirodhā cittaṃ atthaṅgamo.

Manasikārasamudayā dhammānaṃ samudayo; manasikāranirodhā dhammānaṃ atthaṅgamo”ti.

SN 47.42 .

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Therefore, bhikkhus, if a bhikkhu wishes: 'May neither my body nor my eyes become fatigued and may my citta, by not clinging, be liberated from the taints: this obtention of the establishment (of citta) by breathing, should be closely produced by the mano. (see SN 54.10 on the mano made vedana that is breathing in & out)

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya: ‘neva me kāylao kilameyya na cakkhūni, anupādāya ca me āsavehi cittaṃ vimucceyyā’ti, ayameva ānāpānassatisamādhī sādhukaṃ manasi kātabbo.

(see the sutta for additional wishes).

SN 54.8 .

“Bhikkhus, by frequently turning the mano, towards things that are a basis for sensual lust, unarisen sensual desire arises and arisen sensual desire increases and expands. By frequently turning the mano towards things that are a basis for ill will, unarisen ill will arises and arisen ill will increases and expands. By frequently turning the mano (sensorily & emotionally) towards things that are a basis for sloth and torpor, unarisen sloth and torpor arise and arisen sloth and torpor increase and expand. By frequently turning the mano towards things that are a basis for overdoing and underdoing, unarisen overdoing and underdoing arise and arisen overdoing and underdoing increase and expand. By frequently turning the mano towards things that are a basis for doubt, unarisen doubt arises and arisen doubt increases and expands.

“Bhikkhus, by frequently turning the mano - (viz. sensorily & emotionally) towards things that are a basis for the enlightenment factor of the acquisition (the establishment [of citta]), the unarisen enlightenment factor of sati (obtention of citta) arises and the arisen enlightenment factor of sati (obtention [of the establishment of citta]) comes to fulfilment by development.... By frequently turning the mano) towards things that are a basis for the enlightenment factor of

equanimity, the unarisen enlightenment factor of equanimity arises and the arisen enlightenment factor of equanimity comes to fulfilment by development.”

Kāmarāgaṭṭhāniyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ anuppanno cevakāmacchando uppajjati, uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṃvattati. Etc.

Satisambojjhaṅgaṭṭhāniyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ anuppanno ceva satisambojjhaṅgo uppajjati, uppanno ca satisambojjhaṅgo bhāvanāpāripūriṃ gacchati, etc.

SN 46.23 (partial parallel)

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Yoniso Manasikara

Bhikkhus, by turning the mano towards the origin, by right striving from the origin, I have arrived at unsurpassed liberation, I have realized unsurpassed liberation.

Mayhaṃ kho, bhikkhave, yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anupattā, anuttarā vimutti sacchikatā.

SN 4.4 .

Note: again, mano is the field of experience (āyatana) of the brain. It is the physical brain, as much as the field that it experiences. The same way that the ear (sotta) is the physical ear, as well as the field which experiences the field that is sound (sadda).

Because of not turning the mano towards the origin, you, sir, are eaten by your thoughts.

Having relinquished what is not from the origin (*viz. not from your own citta; [namely relinquishing what comes from mano]*),

You should perceive, feel and intent (*viz. along with the citta*), from the origin.

Ayoniso manasikārā,

so vitakkehi khajjasi;

Ayoniso paṭinissajja,

yoniso anucintaya.

SN 9.11 .

Note:

Anu-cintaya implies the use of citta. Whose definition as cittasaṅkhāroti in SN 41.6 & SA 568 encompasses sañña, vedanā and cetanā.

'When what exists does birth come to be? By what is birth conditioned?' Then, bhikkhus, by turning the mano towards the origin, there took place in me a breakthrough by wisdom: 'When there is existence, birth comes to be; birth has existence as its condition.'

(idem for existence, etc.)

'kimhi nu kho sati jarāmaṇaṃ hoti, kiṃpaccayā jarāmaṇaṃ'ti? Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo: 'jātiyā kho sati jarāmaṇaṃ hoti, jātipaccayā jarāmaṇaṃ'ti.

SN 12.4 .

Note: In the above example, yoniso means going back to the origin of birth; viz. existence. Furthermore, the yoniso (origin) of existence is clinging (appropriation) ; so on and so forth. In this case, turning the mano goes as far as the previous link (nidanā).

Therein, bhikkhus, the instructed noble disciple turns the mano towards the origin, and thoroughly to dependent origination itself thus: 'When this exists, that comes to be; with the arising of this, that arises...

Tatra kho, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasi karoti: 'iti imasmiṃ sati idaṃ hoti, ...

SN 12.37 .

Then, bhikkhus, by turning the mano towards the origin, there took place in me a breakthrough by wisdom: 'When there is birth, aging-and-death comes to be; aging-and-death has birth as its condition.'

Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: 'jātiyā kho sati jarāmaṇaṃ hoti, jātipaccayā jarāmaṇaṃ'ti.

SN 12.65 .

"But, friend Sariputta, what are the things that a bhikkhu who is an arahant should turn the mano towards, from the origin?"

"Friend Koṭṭhita, a bhikkhu who is an arahant should turn the mano from the origin, towards these five aggregates subject to clinging (appropriation) as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as

empty, as nonself.

“Arahatā panāvuso sārīputta, katame dhammā yoniso manasi kātabbā”ti?

“Arahatāpi kho, āvuso koṭṭhika, ime pañcupādānakkhandhe aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.

SN 22.122

Monks, turn the mano towards the origin of the mano, and correctly observe its impermanence as it has come to be. He who turns towardss the mano from the origin, and observes the impermanence of the mano, seeing it correctly turns from it. The destruction of delight is destroying lust and the destruction of lust is destroying delight. It is said, with the destruction of delight and lust, the citta is well released.”

(Idem with eye, ear, etc.)

Manañ, bhikkhave, bhikkhu yoniso manasikaronto, manāniccatañca yathābhūtañ samanupassanto manasmimpi nibbindati. Nandikkhayā rāgakkhayo; rāgakkhayā nandikkhayo. Nandirāgakkhayā cittañ suvimuttanti vuccatī”ti.

SN 35.158 .

“Friend Upavaṇa, can a bhikkhu know for himself: ‘By turning the mano towards the origin, the seven factors of enlightenment have been fully perfected by me in such a way that they lead to dwelling in comfort’?”

“Jāneyya nu kho, āvuso upavāna, bhikkhu ‘paccattañ yonisomanasikārā evañ susamāradhā me satta bojjhaṅgā phāsuvihārāya saṁvattanti””ti?

“A bhikkhu can know this for himself, friend Sārīputta. When arousing the enlightenment factor of sati (acquisition of the establishment [of citta]), friend, a bhikkhu understands: ‘My citta is well liberated; I have uprooted sloth and torpor and thoroughly removed overdoing and underdoing). My energy has been aroused. I attend as a matter of vital concern, not sluggishly.’... When arousing the enlightenment factor of equanimity, he understands: ‘My citta is well liberated; I have uprooted sloth and torpor and thoroughly removed restlessness and remorse. My energy has been aroused. I turn the mano towards the origin, as a matter of vital concern, not sluggishly.’

“Satisambojjhaṅgañ kho, āvuso, bhikkhu ārabhamāno pajānāti ‘cittañca me suvimuttañ, thinamiddhañca me susamūhañ, uddhaccakukkuccañca me suppaṭivinītañ, āradhañca me vīriyañ, aṭṭhiṃ katvā manasi karomi, no ca līnañ’ti ... pe ... upekkhāsambojjhaṅgañ āvuso, bhikkhu ārabhamāno pajānāti ‘cittañca me suvimuttañ, thinamiddhañca me

susamūhataṃ, uddhaccakukkuccañca me suppaṭiviniṭaṃ, āradhañca me vīriyaṃ, atṭhiṃ katvā manasi karomi, no ca līnaṃ”ti.

SN 46.8 .

Bhikkhus, when one does not turn the mano towards the origin, unarisen sensual desire arises and arisen sensual desire increases and expands; when one does not turn towards the origin, unarisen ill will arises and arisen ill will increases and expands; when one does not turn towards the origin, unarisen sloth and torpor arise and arisen sloth and torpor increase and expand; when one does not turn towards the origin, unarisen overdoing and underdoing arise and arisen overdoing and underdoing increase and expand; when one does not turn the origin, unarisen doubt arises and arisen doubt increases and expands. Also, the unarisen enlightenment factor of the acquisition (of the establishment [of citta]) does not arise and the arisen enlightenment factor of the acquisition (of the establishment [of citta]) ceases ... the unarisen enlightenment factor of equanimity does not arise and the arisen enlightenment factor of equanimity ceases.

Ayoniso, bhikkhave, manasikaroto anuppanno ceva kāmaccando uppajjati, uppanno ca kāmaccando bhiyyobhāvāya vepullāya saṃvattati; anuppanno ceva byāpādo uppajjati, uppanno ca byāpādo bhiyyobhāvāya vepullāya saṃvattati; anuppannañceva thinamiddhaṃ uppajjati, uppannañca thinamiddhaṃ bhiyyobhāvāya vepullāya saṃvattati; anuppannañceva uddhaccakukkuccaṃ uppajjati, uppannañca uddhaccakukkuccaṃ bhiyyobhāvāya vepullāya saṃvattati; anuppannā ceva vicikicchā uppajjati, uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṃvattati; anuppanno ceva satisambojjhaṅgo nupajjati, uppanno ca satisambojjhaṅgo nirujjhati ... pe ... anuppanno ceva upekkhāsambojjhaṅgo nupajjati, uppanno ca upekkhāsambojjhaṅgo nirujjhati.

SN 46.24 .

Bhikkhus, when one turn the mano towards the origin, the unarisen enlightenment factor of sati arises and the arisen enlightenment factor of sati goes to fulfilment by development ... the unarisen enlightenment factor of equanimity arises and the arisen enlightenment factor of equanimity goes to fulfilment by development."

(concerns the seven factors of enlightenment)

“Yoniso ca kho, bhikkhave, manasikaroto anuppanno ceva satisambojjhaṅgo uppajjati, uppanno ca satisambojjhaṅgo bhāvanāpāripūriṃ gacchati ... pe ... anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṃ

gacchatī”ti.

SN 46.36 .

And what is the noble method that he has clearly seen and thoroughly penetrated with discernment?

Here, householder, the noble disciple turns thoroughly the mano, towards dependent origination itself thus: ‘When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering.

Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho? Idha, gahapati, ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasi karotiiti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati; yadidaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ ... pe ... evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hoti.

SN 55.28 .

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